

THE PACIFIC

VOL. LXII

SAN FRANCISCO AND BERKELEY, CAL. JULY 3, 1912.

Pac Theo Sem
Reading Room VOL. 27

THE WATER LILY

"O star on the breast of the river!
O marvel of bloom and grace!
Did you fall right down from heaven,
Out of the sweetest place?

You are white as the thoughts of an angel,
Your heart is steeped in the sun:
Did you grow in the Golden City,
My pure and radiant one?"

"Nay, nay, I fell not out of heaven;
None gave me my saintly white:
It slowly grew from the darkness,
Down in the dreary night.

From the ooze of the silent river
I won my glory and grace.
White souls fall not, O my poet,
They rise to the sweetest place."

—Mary Frances Butts.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, \$1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier

Editor

2716 Hillegass Ave., Berkeley

FROM THE CAMP OF THE ENEMY

Evidently the liquor element in California is becoming alarmed at the advance of temperance sentiment and the consequent curtailment of their traffic.

The following from the Wholesaler and Retailer's Review, a Pacific Coast organ of the liquor trade, is highly significant;

"The growth of dry territory in California in the last two years has been very rapid. Three years ago there were only 200 dry towns in California. Today there are 530. Fresno county, the greatest sweet wine producing county in America, went entirely dry last month except for two towns—Fresno and Coalinga. Since last January (in seven months) 141 wet towns in California have voted dry. Two years ago there were only seven dry counties in California. Today there are 15. Nearly all these losses occurred in country districts and small towns. In the towns, business men's associations helped out considerably, as has been the case for five years past in Ohio, Illinois and other eastern states. Nevertheless, the dry territory continues to grow rapidly. It is idle to imagine things are going all right because Los Angeles and San Jose voted wet. Only three cities in America of 30,000 inhabitants ever voted dry. That's the point. It takes more work to carry Merced, or Hanford, or Red Bluff, or Paso Robles than it does to carry Los Angeles or Oakland."

Concerning the recent anti-saloon victories in Santa Clara county a correspondent writes: "Every 'dry' community is decisively 'dry,' and several wet majorities are so small as to be practical victories for us. The saloon forces see the hand writing on the wall and are now busy 'reforming' the trade, trying to save themselves two years hence."

Gilroy voted for the saloon by a majority of only 68; Santa Clara 160, and San Jose 1900.

While credit for what was accomplished is due to many, it is said that the largest credit is due President Jordan of Stanford University; "For 21 years David Starr Jordan has been going over this valley, using his notable position and his eminent standing as a scientist unequivocally and

a ways for temperance and righteousness. He was never too busy to aid a temperance fight. Five years ago, writing for publication in one of the early campaigns in Los Gatos, he said, 'I expect before many years to see our whole valley freed from this particular incubus.'

"QUESTIONABLE PRECOCITY."

Under the caption of "Questionable Precocity," the Herald and Presbyter says:

"A writer in The Pacific details his experience at a girl's school where he lectured on 'Evolution and Religion' and invited the girls to ask questions. He gives a number of questions which were handed in in writing, every one of which is framed from the standpoint of infidel evolution. He does not answer these questions, but simply prints them 'as giving some insight into the processes of the minds of girls of high-school age.' We are somewhat familiar with the subject of evolution and with the mental processes of high-school pupils, and venture the assertion that if a class of high-school girls wrote these questions they were coached and most of the questions suggested verbatim by some one hostile to Christianity and pledged to materialistic evolution. They are the old chestnuts of the advocates of such evolution.

"Moreover, the literary style of the questions and their orderly arrangement indicate to the literary critic that six of them were written by the same person. They are not difficult questions to one who has gone into the subject. To some of them, beginning with such premises as 'If we are descendants of the monkeys,' or 'As it is proven,' the reply is that the statements are not proven and not accepted. To make them the basis of questions as to the truth of the Scriptures indicates not girlish precocity, but adult infidelity."

Perhaps the Oakland pastor who furnished the questions for The Pacific can throw some light on the matter.

JONAH AND THE WHALE.

Some time has elapsed since The Pacific had anything concerning Jonah and the Whale. But inasmuch as we printed about a year ago a remarkable statement by Professor McCloskie of Princeton University, though without approval, we quote the following from the New York Independent: "We felt it a duty to print Professor McCloskie's letter defending his explanation how the whale could have swallowed Jonah and kept him alive with comfort in his 'air chamber as large as an ordinary bedroom.' But we admit that the existence and size of that 'air chamber,' with other statements about whales swallowing their young for their temporary safety was such a surprise to us that we made inquiries through Dr. Hornaday, director of the Zoological Park, of the man who knows nearly all about whales, Dr. Frederick A. Lucas of the American Museum of Natural History. We submit his decision, which is conclusive and final:

"No whale has any air chamber in its stomach and any statement to that effect is based upon a misinterpretation of the facts. The finback whale has been taken in the Mediterranean and it has a slightly complicated stomach, which may have led to the belief that it served as an air-sac.

"Like the seals, the whales have a vast enlargement of the arteries and blood vessels overlying the lungs which are supposed to serve in oxygenizing the blood.

"There is not the slightest reason to believe that whales ever do swallow their young. In the first place, the throat

is too small in anything but a sperm whale to swallow a porpoise, much less a young whale, which would be from twelve to twenty feet long. The whole thing is absurd.

"The squid that the Prince of Monaco caught very naturally were dead when they were disgorged by the dying sperm whale.

"A man once propounded the theory to me that Jonah sat upon the whale's tongue and breathed through the whale's blowholes. Evidently he did not understand the geography of the whale. We fear we must conclude that Professor McCloskie is a theologian, slightly tinctured with science."

CHRONICLE AND COMMENT.

Shortly after the heroic death of Major Butt on the Titanic a monument for him to cost \$200,000 was suggested. So far as we could then learn it was meant to be simply a marble column. Wisely now it has been decided to erect in his memory a large gymnasium at Sewanee, his alma mater, on the Cumberland plateau between Nashville and Chattanooga. Major Butt was a noted athlete, and many of his friends have felt that no more fitting memorial could be projected than a great gymnasium at Sewanee. The amount necessary to build, equip, and endow this would be not less than \$250,000, and Senator Luke Lea is now formulating plans by which all those who cherish the memory of Major Butt may contribute to the purpose.

The tabulated replies of the question blanks, submitted to the entire student body of the University of Michigan a year ago, have just been made public and show that the average annual expense of a student at that institution is \$490. The averages vary from \$455 for freshmen to \$537 for seniors. Fully half the students spend less than \$450 a year and 6 per cent. less than \$250. Three hundred dollars is the figure which the compilers have concluded is sufficient for a student in his first year. Reports were received from 1,113 students, representing all classes. About half the students at Michigan work in the summer, and working during the school year was looked upon in a favorable light.

In an article in the July Century on "Germany as a Sea Power," Commodore Beehler says: "The German naval program provides that the navy shall consist of thirty-eight battleships, twenty large armored cruisers, and thirty-eight cruisers, to be in active service by 1917. All of these ships are to be modern in every respect, as no vessel over twenty years old is considered efficient, and such must be replaced by a new ship. As the eight battleships still building will be completed within a year, the prescribed strength of thirty-eight will have been attained; but there is agitation in the Reichstag for an enlarged program, consisting of fifty-eight battleships, and other ships in proportion, which seems likely to be adopted. The German navy has 138 destroyers, ranging from 300 to 680 tons, and the law provides for building twelve torpedo destroyers annually. There are twelve submarines, and the Reichstag appropriated \$3,750,000 last year for additional submarines."

In China an "International School Children's Temperance League" has been formed by Rev. Edward W. Thwing, the Oriental Secretary of the International Reform Bureau. Many children are already wearing the button which has a white cross on a blue field with red letters "I S C T L" for title above. The pledge they sign is as follows: "I will wear the League button, and promise to try and

keep my heart pure, not to say bad words, not to look at bad pictures, not to smoke, not to drink intoxicating liquors, and to do what I can to help others to take the same stand, and God will help me." Mr. Thwing has been appointed an official adviser of the new Board of Education of the Chinese Republic, which has established a special department of "Social Service" at his suggestion. His chief work for the Government is as the official adviser of the Opium Commissioner. These positions are without salary and do not require him to give up his general promotion of moral reforms through the International Reform Bureau.

The Indian, born with a love of nature greater than any other race, but rarely adopted farming as a career until of late years, despite the fact that the aborigines own hundreds of thousands of acres of tillable land, is now awakening to his opportunity and taking to agriculture as rapidly as circumstances will permit. This fact is made apparent by figures of the Government Indian School at Carlisle, Pennsylvania. In 1891 it was estimated that Indians were farming 46,800 acres of land, and this acreage was increased to 381,615 acres in 1911. Ten years ago it was estimated that 10,290 Indians were actually cultivating lands allotted to them. In 1911 this number had more than doubled, growing to 24,366. The total number of Indians with allotted lands being 174,608, the figures indicate that a good proportion are doing their share growing crops. Instruction in agriculture in the Indian schools of the country led by Carlisle, which shows the highest point of development, is credited with being largely responsible for this increase of Indian farmers. "In adapting their courses of study and methods of instruction to the natural abilities and future needs and environment of the pupils, the Indian schools supported by the Federal government," says Supt. M. Friedman of the Carlisle School, "are years in advance of the public schools in the various states for white children. For years there has been a tendency in our public schools to educate the boy and the girl away from the farm toward the activities of the city, notwithstanding the fact that a large element of our population is now resident in the country districts, and must remain so far many years to come."

THE FIRST CHRISTIAN UNIVERSITY IN JAPAN.

At last Japan has a Christian university. The official opening of Doshisha as a university took place on Monday afternoon, May twentieth. The occasion and the large gathering of representative men from all over the empire made this a red letter day in the history of this institution.

The social position of those attending is significant of the place the Doshisha has already won in the life of the nation and promises much for the future. Hon. Mr. Haseba, the Minister of Education, Baron Kikuchi, late President of the Imperial University of Kyoto and now Privy Councillor, Dr. Kuhara, President of the Imperial University of Kyoto, Hon. Mr. Omori, Governor of Kyoto Prefecture, Lord Abbot Otani of the Nishi Hongwanji, professors of neighboring institutions, many eminent national leaders, and representative citizens of Kyoto, lent their presence on this auspicious occasion. Some two hundred telegrams and letters of congratulation were received, so many that it was impossible to read even the names of all the senders. Many of these came from leading statesmen and citizens throughout the country, among whom the following may be specially mentioned: Prince Yamagata,

Prince Katsura, Marquis Inouye, Marquis Matsukata, Prime Minister Marquis Saionji, Count Okuma, Viscount Uchida, Minister of Foreign Affairs, Baron Goto, Baron Shibusawa, President Kamada of Keio University, and President Naruse of the Woman's University. The American Ambassador, who was planning to attend and take part, was unavoidably hindered at the last moment, but sent a message which was read and translated.

After the opening exercises—a hymn by members of the girls' department, prayer by Rev. T. Miyagawa of Osaka, reading of the Imperial Rescript of Education, and singing of the national anthem, *Kimi ga Yo*—addresses were made by President Harada and Mr. Tokudomi, editor of the *Kokumin Shimbun* (one of the most important dailies of the empire) and chairman of one of the chief committees of the Doshisha University. These were followed by congratulatory addresses by the Minister of Education, the President of the Imperial University of Tokyo, Rev. D. C. Greene, LL.D., on behalf of the foreign friends of Doshisha, Rev. K. Kozaki on behalf of the Kumiai churches, and Prof. W. Ukita on behalf of the alumni. The benediction was pronounced by Dr. Learned, the sole survivor of the original faculty.

At the close of the formal exercises, refreshments were served on the lawn, and the students entertained the guests by a football game and a "flag-rush," a sport brought to this part of Japan by the sturdy Kyushu boys in the early days of Doshisha. The weather was threatening all day long, but withheld its downpour till late at night—to the intense relief of the management.

In the evening the alumni banquet was held at Kyoto Hotel. Over one hundred were present and with their reminiscences of the past and high hopes for the future, the speeches were of more than usual significance. President Harada announced the raising of pledges by alumni for 293,000 yen toward the endowment, and two gifts from friends of 3,000 yen and 500 yen respectively.

Thus does Doshisha formally start on its career as a Christian university, and at last realize the dreams of the late Dr. Neesima and his friends, who more than twenty years ago formed plans and raised funds for this purpose. Doshisha University now has a plant worth about 600,000 yen, and a total endowment of about 400,000 yen. It has a Theological Department, a Department of Politics and Economics, and the first section, that of English, of the Department of Letters. In addition there is a preparatory school, the Academy, and a girls' section having both preparatory and higher courses. It is hoped in due time to advance this section to university grade. Upon the rolls of Doshisha the names of 1059 students are now registered, of whom over 200 are members of the University.

Enlarging work means enlarging opportunities and needs. Already plans have been formulated for raising an especial endowment of 150,000 yen for the theological department. A building suited to become the center for the religious and social life of the University is also imperatively needed. If Doshisha is to accomplish its work and purpose, it must be enthusiastically Christian, but for this a suitable building is highly important. At present the daily chapel exercise is held in three sections, because the auditorium is inadequate.

In spite, however, of many deficiencies, Doshisha begins this new chapter of its history with enthusiasm and hope. It believes in its mission. It trusts in God. It doubts not

that in time the needed additional funds and buildings will be duly provided, and in the meantime it purposes to do its work faithfully and thoroughly.

SIDNEY L. GULICK.

Kyoto, Japan, June 8, 1912.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

A Woman's Story. *Christian Mirror*, Nov., 1851.

Aspinwall is a most unhealthy place—the swamps around are filled with decaying vegetable and animal matter, and the air is filled with stench thence arising. There we were obliged to pass a night, for the cars were gone. When bedtime came we were shown into a "pen" about as large as a school room, filled with narrow cot bedsteads. Here fifteen of us, men, women and children, were packed. There were a plenty of rats, mice, spiders and bugs to fill up the interstices, besides one dog. In the pen next us were eight men, and we could hear all they said. One lightly used the name of Deity, and another begged him not to call in any strangers. We were charged one dollar each for a bed and the same for every meal we had—very poor fare at that.

The cars were crowded but we found a place on a freight car and went on our way very tediously. The engine was weak and on an upgrade would stop and go back for a new start. After three or four trials we surmounted the grade. When the engine could not do this the passengers would get out and push behind. But at last we reached Barbacoas—twenty miles in four hours.

At Barbacoas we had some trouble about baggage, but got it at last by paying fifty cents on each package. Then we were put on a boat bound for Cruces, and after much bartering attended with much scolding and swearing, we started off, poled by four half naked natives. There were about thirty of us on board besides much baggage, and our progress was slow. There were various hindrances. Once a pole broke, then the rudder gave way and the handle was lost. The captain went ashore and made another out of the head of an old barrel. We pushed ashore and took in the captain where he overtook us after finishing the rudder. Then one of the polemen fell into the river twice. So it took us all day to reach Gorgono. Here the hotel landlord gave us his own room with a good supper and breakfast, and charged us nothing. (He knew the Chaplain and of his work.) At break of day we were on our way again. The stars shone brightly, Venus doing her best. At dawn the air was filled with songs of birds and fragrance of flowers, and this part of our boat ride we enjoyed very much. We reached Cruces at eight o'clock, and an hour or two after behold me seated on a mule and bound for Panama. The mule greatly preferred Cruces to a western jaunt, and we had much difficulty in overcoming that preference, but at last got on our way. I had heard of the difficulty of this passage, but had no adequate idea of it. We could go only a step at a time, not knowing how the next was to be taken. But I trusted my animal and made it my only business to keep my seat. The way grew worse and worse, and some of the mules got swamped in the mud. There were steep pitches, up and down, but I managed to keep my seat. After going seven miles we stopped to rest, and there met a party of returning Californians, who told us that the rest of the way was much worse than the part we had traversed. The mules would sink to their necks, they had passed three dead mules, and

one of their mates had been murdered on the way. My mule seemed not to like this information, and did his best to turn back, ran off into the bushes and against a tree, nearly knocking me off, but I hung on till he found the road again. After a while we got started again and found the story of the troubles true—the road grew worse. Worrying along a distance of five miles we came to a bamboo hut labeled "The American Hotel." We were very tired and the sun was nearly set, so we turned in for the night. One of the ladies with us had been thrown from her mule three times. I had been nearly off twice. Once I was thrown over the pommel of the saddle on to the mule's neck, but managed to get back again.

At this American Hotel we all camped in one room and slept on bamboo canes with no mattress. The next day we had but little of very bad road except some deep mud holes. Our friend was thrown into one of these and totally covered with mud. This made her too heavy to get on her mule again. But J. washed her off in a brook and helped her on the beast again. I forgot to say that he went on foot chiefly to care the better for us, and we had hard work to keep up with him. The last few miles of the way we had a good hard road, and might have trotted into the city in fine style, but were too tired for any gait but a walk. A dozen native women greeted us, glad to see the "padre" again. They did not know what to make of me, but concluded that I was a nun come to help him in his work. Mrs. R. received us kindly and gave me a clean dress in place of my muddy rags.

THE SUPERANNUATE.

D. E. Wilson.

He was just a circuit rider in the golden morn of youth,
And his homely, bookless sermons were the simple tale of truth—

How the Son of God who loved us, left a sceptre, crown
and throne,
All the joys of highest heaven, to go seek and save his own.

To the world he gave his service, for beyond all church
and creed

Was the cry of the afflicted in the hour of their need.
And he stood at bier or bedside, whereon saint or sinner
lay,
Pushing back the soul's black cloud doubts with the light
of gospel day.

From a home of cultured plenty came a fair girl as his
bride;

To uplift the world they labored, caring naught for else
beside,

Just to make life's pathway brighter with the glowing
light of love

Shed in beams of radiant splendor from the throne of
grace above.

Passing years increased their labors, brought them neither
praise nor pelf

A free gospel gave the people, crucified all thoughts of self.
From their poverty and travail, souls into the kingdom
came—

Lived to bless their great Redeemer, died while trusting
in His name.

Year by year he met his brethren, in their councils took a
part—

Never seemed to grow much older, he was always young
in heart;

Modestly he moved among them, sought no honor in their
gift,

Seemed content, while others shouted, just to take good
hold and lift.

When at last by age and service he was ripe for any field,
And to God, the church, and people, could a crowning ser-
vice yield,

Younger men were crowding forward—for his place they
could not wait—

Sadly dawned the truth upon him, he must superannuate.

There was hushed and painful silence, as before them all
he stood—

Men who never deemed him brilliant, now acknowledged
he was good—

Craved indulgence for a moment, just to speak a parting
word,

As the room grew still and death-like, listening, this is
what they heard:

"Brethren, as a page before you, my whole life has been
unrolled,

"In my youth I came among you, now you tell me I am
old—

"Not among you, 'twas your fathers, long since sleeping
'neath the sod,

"That away back in the 40's gave ourselves to work for God.

"Those were days when our best churches were but
'shacks' upon the plains,

"Or a woodman's humble cabin that his hands had built
with pains—

"Innocent of pew or pulpit, organ, carpet, bell or tower,

"Yet our worship was with fervor, and the blessing came
with power.

"People then were gospel hungry and the critics 'mong
them few;

"They were eager for the story, that, tho' old is always
new;

"For their sins made full repentance, claim'd thro' faith
each blessing theirs;

"Choirless raised their glad hosannahs, knelt while offering
up their prayers.

"Half a century has brought changes, churches have been
multiplied,

"Younger men now fill the places vacant made by those
who died.

"I have prayed to die in harness, ere I should grow out
of date

"And be known among my brethren as a superannuate.

"Lest I weary you, my brethren, let my parting words be
few;

"Let me go out from among you to begin my life anew.

"All my wealth is stored in heaven, all my hope on earth
is fled,

" 'Twould be a kindness at this moment to be numbered
with the dead."

When the old man ceased his speaking and to sorrow gave
its way,

There were some in the assembly who were asking, "Does
it pay

"To deny ourselves for others, bear their burdens, share
their pain—

"For the pittance of a pauper turn aside from earthly gain?

"Will the Master of the Harvest whom he served un-
sparingly,

"Crown his labors with a blessing in that vast eternity

"Where all sacrifice and service is remembered, we are told,

"And the recompense is counted, not in 'quarterage,' but
gold?"

Spokane, Wash.

HOME MISSION WEEK PROGRAM.

The program for home mission week, to be observed by
the churches of America November 17-24, under the aus-
pices of the Home Missions Council and the Council of
Women for Home Missions, is as follows: Sunday, Novem-

ber 17, a. m., "Our Country's Debt to Christ"; p. m., "Units in Making Our Country God's Country"; Monday, "American Indians, Africans, and Asiatics"; Tuesday, "The Frontier and the Island Possessions"; Wednesday, "The Immigrants"; Thursday, "The Rural Religions and the Cities"; Friday, "American Social Problems"; Saturday, "Prayer and Fellowship"; Sunday, November 24, a. m., "Our Country's Opportunity for Christ"; p. m., "Unity in Making Our Country God's Country."

IS THE BASIS ON WHICH THE CHURCH RECEIVES MEN THAT ON WHICH CHRIST RECEIVED THEM?

Rev. Benjamin Gould.

This is a question and a challenge. Any attempt to answer it involves in a measure at least the critical attitude. Accepting the term for the moment in its denominational sense, what church are we to take as a basis of comparison? Many are the branches of the Church Universal, and varied are the ways by which men enter into them. Our good friends, the Quakers, demand from their followers a rigid simplicity of life and our equally good friends, the Roman Catholic Church, offer to men an ornateness of ritual and a form of religion that is a contrast indeed to that of the Quaker. The greatest branch of the Methodist Church in England requires its followers to gather in a weekly meeting and there to feel their spiritual pulse, and turn their souls inside out for the edification of their brethren. Some of the stricter sects of Presbyterianism lay upon their followers shackles of creed and belief that to other men are repellant, to say the least. From this bewildering variety, which shall we take as a comparison?

Then, again, shall we compare with ideal or actual conditions. No Church applies with absolute impartiality its own conditions of admissions. All the churches are very human institutions. They are composed of men with like passions to ourselves. The man with gold ring and costly apparel is still apt to receive a little more favorable consideration than the man without these things. The door of the church, in many instances, is wider open to some than to others. A more gracious reception is given, fewer questions are asked. A less searching investigation is made. This is not to say that the church definitely aims to do this. She is rather unconsciously influenced by these things. And in attempting to understand the basis on which the church receives men today this is a fact that must be clearly borne in mind. For only as it is realized will this undoubted defect be remedied.

Perhaps, however, an average can be struck of what the church requires of men today. Beneath all this variety there is a certain unity of appeal that the church makes. Incidentally it requires participation in certain forms of ritual, such as baptism and the observance of the Lord's Supper. But its real requirement goes much deeper than the outward observance of these forms. It asks of men belief in certain credal points. Sometimes the creed is broad and liberal. It leaves room for the expression of the man's individuality. Sometimes it is narrow and binding. It seeks to settle conclusively and finally the kind of faith a man shall have in the spiritual and eternal. But always the Church has some form of creed. Then it requires that the professed creed shall be expressed in some measure in the life of the individual. The man's life must square with his faith. And yet further, it asks that the individuality of the man shall be expressed in terms of service through the institutions of the church. The individual must be one with the church in its endeavors to help the community. Briefly these are the Church's requirements. This is the appeal that it makes to life. The varying points have not always received equal emphasis. They have not always been seen in their true relation each to the other. Sometimes creed has been made of more importance than either conduct or service. And sometimes the value of a creed has been minimized because the church has seen the tremendous importance of conduct, and the overwhelming need of men willing to render service to their fellows. But in creed, conduct, and ser-

vice we have both the church's requirement and its appeal to men.

On what terms did Jesus Christ receive men? This is a hard question, indeed, to answer. It is a question that has been asked in some form or other all down through the centuries. What was Christ's attitude? What was his teaching? Men have ever been trying to discover this. Many have tried to read their own viewpoint and their own desire into the example and message of Jesus. Others have attempted with strong hands and ruthless spirit to force their own views upon their fellows. It is said that differences of view in the realm of religious faith stir up deeper animosities and makes wider divisions in life than any other thing. And assuredly this question has engendered a large amount of bitterness and strife.

What makes this question so difficult to answer? Why is it that men have wrangled and quarrelled as to the meanings and purposes of Jesus Christ? Why has there been such a wide latitude of interpretation, from the sacerdotalism of the Catholic to the simplicity of the Quaker? There are certain human, everyday reasons for it, which, if clearly understood would lead to a larger spirit of tolerance and forbearance. It is due first and foremost to the variety and complexity of Christ's own character. A great deal is heard about the simplicity of Jesus. And the simplicity of His teaching is a fact that can not be too freely emphasized. His message is always limpidly clear. But there is a distinction to be made between His message and His character. In His own day men were bewildered because of His varied expression in disposition and bearing. He asked His followers upon one occasion what men were saying concerning Himself. Their replies aptly illustrate the confusion that existed. Some saw in Him the stern Elijah, the prophet of mysticism. Others discerned in Him Isaiah, the prophet with the golden vision. And many more caught hints and suggestions in His life of other of Israel's prophets. This was not mere blind credulity. It was a deeper force. There was a complexity about Jesus Christ that mystified men. They saw Him from many points of view. He appealed to them in a bewildering variety of ways.

This bewilderment has been a factor throughout all the centuries of Christendom. Not only is Jesus Christ too great for any one individual to understand, His character is too significant for any one generation fully to grasp. Each passing generation has left its own deposit of idea and conception regarding the Christ life and character. And it is in this sense He is the sum of all the ages. Here is in large measure the explanation of varying creeds, and different viewpoints. My view of Christ is not necessarily wrong because yours is right. The sum of all our views is an insufficient measure of His life.

One of the first things that Jesus Christ asked of men was the grace of repentance. The appeals He made to people in general almost invariably had in them this requirement. He frequently emphasized it in His contact with individuals. This is a word that has fallen into ill-repute and bad odor. It has come to have in many quarters an unctuous and sentimental meaning. Many look upon repentance as an excess of emotionalism, an artificial mourning for sins imaginary rather than real. Yet surely Jesus Christ did not mean this. In calling men to repentance He simply called them to a frank recognition of the faults and mistakes and limitations of their lives. Having recognized their defects, He asked men courageously to turn from them. He did not require an outward expression of sorrow. He did require that the spirit of repentance should touch the fault of the life. The self-centered rich man was told to gain for himself a truer view of the use of his riches. The extortionate tax-gatherer was bidden be fair and square in all his relations with his fellows. This was one of the first requirements Jesus laid upon men, a repentance that healed running sores and remedied real faults.

He further required of men the spirit of self-surrender. For long ages this demand was misunderstood. Men practised a species of self-surrender for its own sake. They became immured in monastic cells. They endured volun-

terly intense physical pain. In all this men were groping for the real truth in Christ's teaching about self-surrender. They were mistaken, though generally their motive was worthy. The spirit of self-surrender which Christ demanded had always a point and meaning to it. It was not something to be endured for the sake of benefit to the individual. It was rather the one road to true realization of the higher and better self of the individual. Even more in Christ's mind the possession of this spirit was absolutely necessary if the life of the individual was to be of help to the community. This was another essential emphasized by Christ. A spirit of self-surrender that led to the expression of the nobler self of the individual, and which touched in a practical way the every day issue of life.

Yet further, Christ asked of men a life of definite service. This is linked to the previous requirement, yet goes beyond it. Rightly understood, this demand is more radical than any other that Jesus made. It ran athwart the spirit of His own age. The spirit of our age is by no means in unison with it. What He really asked of men was that the sustaining motive of life should be service rather than self. He asked of men that they should trade not so much for profit as for the blessing of their fellow men. His ideal was that the sower and the fisherman should go forth to their toil not merely for personal profit, but joyfully and gladly because it brought blessing to the body politic. In no uncertain terms He demanded that the wealthy who used their wealth for pleasure alone, rather than treating it as an added opportunity for service, were morally guilty. This was His strongest emphasis in His appeal to men, the life of service.

In a word, what Christ asked of men was that their lives should become a factor and power in the building of the kingdom of Heaven. And never for a moment should we lose sight of the fact that by the Kingdom of Heaven He meant the expression of heavenly qualities here in this life.

In His requirements we find nothing sacerdotal, nothing credal in the stricter sense of the term. It is true that He emphasized to the fullest extent faith. But faith with Him was always expressed in terms of life rather than in terms of creed.

There are some qualifications here that ought to be noted. In the first place the ministry of Jesus Christ was a spontaneous ministry. He did not speak from the standpoint of any organization. Or, if the band of disciples can be called an organized group, only from the standpoint of an organization of the simplest possible description. If His work and mission were to be carried on it is obvious that some sort of machinery had to be created. And it is equally true that an organization like that of the primitive church must modify, at least temporarily, the view-point of Jesus Christ.

Again, very different conditions prevailed in the days of our Master to those which confront us today. This must be clearly borne in mind if we are to have any just and fair comparison between the conduct of Christ and the present-day attitude of the church. The conditions of life have undergone a vast and far-reaching change. We have to face many problems today that men never dreamed of in Christ's day. The rapid growth of our great cities with their congestion of population and all its attendant moral perils is an issue that Jesus Christ or His disciples had never to contend with. The problem of assimilating the large influx of alien immigrant life is for us entirely modern. There are a host of difficulties confronting us today that belong almost exclusively to this age. A great deal of speculation has been indulged in as to what Jesus Christ would do were He living in our midst in this present time. Of one thing we may be very sure. He would not fashion His conduct outwardly after the pattern of His life as we have it recorded in the Gospels. Jesus Christ was above everything else strong in His power of adaptation to the needs of His day. Sometimes too much emphasis has been laid upon the outward form of Christ's conduct, and too little upon the spirit behind act and deed. If He lived in our day perhaps He would not treat little children in the large-hearted, Oriental way that char-

acterized Him in Palestine. But we may be very certain that He would be vitally concerned about child-life. His anger would flame out against little children being cooped up in factories with its consequent stunted moral and physical development. It is highly probable that He would not pursue an itinerant ministry as He did in days of old. But we can be positively sure that He would use all the force of His personality for the betterment of the community. It is the spirit rather than the letter that maketh alive.

Is the basis on which the church receives men that on which Christ received them? If a direct answer, had to be given to that question we should be compelled to say no. In the fullest sense of the term no church completely expresses the Christ spirit, or lives up to the Christ ideal. The basis of the Church, and the basis of Christ, while they have many points of similarity, are not identical. This may be said, however: The Church is in process of adopting the Christ basis. It is coming nearer and ever nearer to it. The Savior discerned for Himself that the process was to be long and slow and sometimes painful. The church, hitherto, has not been the perfect expression of Divine Fatherhood and human brotherhood that the Christ life was. It has not always made the same consistent, true appeal to men that He did. But the church is nearer the Christ-ideal today than in any age before. She is seeking, as she never has done before, to express the spirit of brotherhood and of helpfulness. Some of us have been privileged to walk the aisles of noble Cathedrals that the Church reared in the middle ages. The spirit of reverence they inspire has sunk into our inmost souls. These noble buildings express the religious spirit of the age in which they were built. We seldom build cathedrals now. But every institutional church, every educational establishment, every hospital, any and every building that expresses the spirit of charity toward our fellows, is a fuller, more adequate setting forth of the Christ-spirit than any cathedral ever erected. With Jesus, the main concern was the practical need of men. He touched and healed the real sores of life as He found them in his own day. And the church is near to the spirit of Christ when it deals in the same practical fashion with present day problems.

What is needed today is a clearer understanding of the program that Jesus Christ presented to men. It was essentially masculine. His appeal was primarily to manhood. His was no flowery message, bidding men to a life of ease and inaction. He offered to men a cross and a difficult quest. He pointed out a way that was fraught with test, and danger, and battle. Viewed superficially, this is not an attractive program. Rightly understood it is a program of intense magnetism. It is a call to the heroic, and that is a call to which men will always respond. The church has sometimes been too much concerned in making its program attractive. It has sought to entice men into its midst. Strange and devious inducements have been held out that have tended at times to emasculate the church. Our churches should be social centers. They should minister to the pleasure of youth and to the recreative side of life generally. But the deepest appeal of the church to men should be the appeal that Christ made, and that is the appeal to the heroic. It should call men in no uncertain tones to service and endeavor for the sake of mankind. This is the call to which manhood will respond. Tell a man about an ice-cream social that the church is going to hold and he will probably smile and throw out a dollar. Show him how young life can be protected from moral peril, or how the slum area of a city can be cleaned up and he will more probably become a soldier fighting in the ranks for righteousness and purity, which is the Kingdom of Heaven.

It was service that Christ offered to men, and when the church understands its proper function it has only the same offer to make. It should ask of men that in the teeth of clenched antagonisms they follow up the worthiest till they die.

Fresno, Cal.

THE NEW CHINA NOT BENT ON CONQUEST.

A recent article by Professor Paul S. Reinsch of Berlin on "The New China Among the Nations" has attracted considerable attention abroad. He discusses the question as to whether the appearance of China, organized on modern methods, will render more keen the already existing antipathies between nations, or whether it will tend toward the further strengthening of the unity of the world.

Present-time events in China, he thinks, certainly will lead to a sharpening of antipathies between the Government and individual states, as, for example, Russia and Japan, for China will be more resolute in opposing their encroachments. With countries like the United States and Germany, that favor the development of a strong China, he believes a more friendly feeling will exist. A weak China contains in itself a fixed threat to the world's peace, he holds, while a China effectively organized will command esteem, and so make for peace. China's awakening, he thinks, will be a progressive step, for it will bring to her that feeling of responsibility which is the surest guarantee of international justice.

"One result of the present national movement is unavoidable," says Prof. Reinsch. "Organized as a modern State, China will immediately insist on exercising full sovereignty over every portion of its territory. If this reform is carried out successfully, then other nations cannot refuse, with justice, to the new China full membership in the community controlled by international law. As some time ago in Japan, soon now in China there will be an end of treaty ports.

"If we now turn our attention somewhat toward the probable character of the political method of action of this powerful new state, we find pronounced on many sides the greatest apprehensions. From the formation of this new world power many expect only danger and evil for the old Europe. They picture the new China as forthwith filled by an untamed impulse of conquest, and they fear far-reaching changes or displacements among the powers.

Fears Based on False Analogies.

"But still it appears quite clear that the larger part of these fears arise out of false analogies and out of logic which does not rest on the actual character of the Chinese popular nature. We remember still the invasion of the Mongolians into Europe, and we fear its repetition, only we do not think of this point, that those were not the peaceful sedentary Chinese, but an entirely different race who had not yet outgrown the nomadic mode of existence, and who under the conditions of modern life are no longer fit for conquest, as the fiasco of the Russian Cossacks has demonstrated.

"These same hordes which descended upon Europe carried their activity also into China, and the Chinese had to suffer similarly from them. It can perhaps be justly maintained that the period of migrations is over in settled national divisions. The great nations from which especially an effective waging of war might be expected have on the one hand become so sedentary that it can no more occur to them to rise up en masse; on the other hand, also they are so strong that they can protect their home country very effectively against expeditions of conquest.

"But now among all the nations the Chinese are the most sedentary, the most bound to their sod through feeling and tradition. And theirs is the great title to glory

of having made it possible, through diligence and self-mastery, for the greatest number of men to live in a given territory; and they have made this possible precisely in this wise, namely in that they not only developed the arts of peace but also expressed the thought of peace in their life. Lao-Tze is still the philosopher who rules the thought of the Chinese millions, and the profound peacefulness of this sphere of thought is found again also in the philosophy of Confucius.

"It certainly may not be overlooked, that of late years, simultaneously with the growth of a strong national feeling, there has developed the feeling for military power. Everywhere, in clubs, in social groups, and in schools the Chinese seek to favor and further military developments. But this is the natural impulse of the awakening national sense to be potently active in every direction and particularly also to be able to secure sufficiently the fundamental qualifications of the national life by the necessary force. It is an instrument for maintaining and defending the Chinese national life and spirit; but the chief inclinations of the spirit which is to be defended by this instrument have not deviated by a hair from the old Chinese popular system; they are still the same as ever; prepared for peace and civilized in the true meaning of the word.

Its Policy Not One of Conquest.

"To expect a Napoleonic policy of conquest from the newly strengthened China is to forget its entire physical development. China's sense of justice will, to be sure, use the military power for the purpose of protecting itself against the encroachments of foreign nations; where the fundamental conditions of life demand it this power may also support an expansion of the Chinese realm, especially in the direction of Mongolia. But, only those have to fear the awakening of this power who oppose themselves to the just claims of this great people or who strive for unjust advantages over them.

"From the point of view of the economical life of the world, the perfecting of a great national state in China is to be looked upon as a favorable momentum to the unity of the world on the whole, and especially for the immediate future. The creation of an effective organization of this kind is always of advantage for all other members of the family of nations. So also will the prosperity which will develop under the new conditions in China be useful to the entire world. Right at the start it leads to a mutual understanding among the nations that in the new China there is a market that shall be held accessible to all alike; in large measure, therefore, will the economic and political rivalries between the nations in the East be lessened if the new organization in China is completely and surely established.

"If one looks upon the awakening of the Chinese Nation from the point of view of the civilized world, one can greet it only as a great step forward—a step forward which all nations greet with satisfaction. For the best which in the East and in the West, from Japan across Europe even to America, has been thought, accomplished and acquired by struggle, shall now find its expression in the new China and help to a renaissance of the life of this mighty people whereby the co-operation of the old proved national characteristics with the new strivings after efficient expression of the national individuality will call into being a great civilization. If, moreover, this or that nation sees itself

injured or endangered in smaller interests, on the whole only profit and blessing can accrue to each from the development which is now going forward under our eyes. For it is of the greatest importance to each nation of the world that the great energies of the Chinese national life may be further advanced and established in the direction of the highest civilization."

GRADUATES IN MISSIONS.

The commencement season of Hartford Theological Seminary and its affiliated schools has been made notable by the conferring of the first certificates of graduation from the Hartford School of Missions. One of those who had thus completed a full year's work is from England and goes to India in the autumn, while the other is from Canada and will soon sail for Arabia. They are but two of the fourteen who have been enrolled in the School of Missions during the year 1911-12, representing eight denominations and widely scattered mission fields, from Turkey to Japan and Mexico. In addition to these, twelve students in the affiliated Theological Seminary and School of Religious Pedagogy elected courses in the School of Missions.

Another noteworthy event was the appointment to the faculty of the School of Missions of two professors. This was made possible by the recent gift by Mrs. John S. Kennedy for the endowment of the school. The departments thus provided for are those of sociology and phonetics. To the former was elected Dr. Edward Warren Capen, the organizing secretary of the School of Missions, who has for ten years been a lecturer on certain phases of sociology in the Hartford Theological Seminary, and who was called a year ago to undertake the organization of this new graduate school for special missionary preparation. His specialty is the interrelations between missions and the great social movements in the Orient. Dr. William Hoyt Worrell, a graduate of Michigan University, Hartford Theological Seminary, and the University of Strassburg, was appointed professor of phonetics. During the last year he has taught this subject in addition to his work as a member of the faculty of Hartford Theological Seminary. He has now resigned from this position, in order to devote all his time to the School of Missions. He has been granted leave of absence for one year and will devote this to study in the Levant and in Germany.

Enrollment already made for the year 1912-13 indicates an enlarged school, with students from Great Britain and Denmark as well as from the United States.

SOME VACATION RESOLVES.

The Rev. Herbert A. Jump, of the First Congregational church of Oakland, has gone to Booth Bay Harbor, Maine, for his vacation. Mrs. Jump has been there for several weeks.

Last Sunday's calendar contained the following vacation resolves, which we pass on to the wider circle of Pacific readers:

Resolved, That I shall accept these days of change as a golden gift, and remember in a ceaseless mood of gratitude the Kind One by whose providence they come.

Resolved, That these days shall restore to me my own soul, for in the turmoil of much doing I have robbed him of his spiritual rights; I have starved many of his higher hungers.

the magnificent and vocal cliffs protesting against the ocean;

Resolved, That no giddy mist exhaled from the pages of a summer novel or from hours of insipid flippancy shall blind my vision to the poignant grace of the lake, the tree, the flower; the imperative dignity of the mountain-range; the penetrating exquisiteness of the stars when the moon for a while has hidden her face; and the alluring changefulness of the landscape wheresoe'er clouds trail their patient shadows.

Resolved, That I shall taste again the delicious privilege of home, and with Love attending and Childhood instructing, I shall learn more deeply concerning the Fatherhood of Heaven, by fulfilling more worthily a fatherhood upon the earth.

Resolved, That the season be made a festival of Friendship, when high themes and merry quips shall divide the hours of talk, and when sweet and rapturous silences shall punctuate into a new meaning the easy flow of conversation.

Resolved, That I shall summon Play as my armor-bearer to gird me for the battle of work looming beyond; that I shall invoke Slumber to atone for many a night defrauded of its dues; that I shall enthrone Idleness as the king of my hours, and let him issue omnipotent commands to all my weary being.

Resolved, That I shall remain mindful ever tenderly mindful, of the many laborers whose uninterrupted ministry makes possible my days of relaxation; and that I shall accept the challenge of their fidelity by so utilizing my release from the Task as to enhance immeasurably my ability in the Task when again the daily and nightly duty-call sounds.

Resolved, That, thought the familiar routine be broken, my days and deeds and words shall still pour helpfulness into society somewhere; and that whoever meets me may find his heart lightened for the pilgrimage by a new assurance that humanity is gentle, and that God's spirit is still walking, however falteringly, through the world on humble feet.

THE SMALL CHURCH.

The California Christian Advocate quotes the Rev. Dr. Charles F. Aked as saying:

"The day of the small church has passed. Its point of usefulness is practically over. Today the need of the large cities is for great churches, run with perfect system. The small church paid the small minister a starvation wage. He could scarcely exist. There is no need of his making a martyr of himself, or of his wife or his children either. There should be fewer men in the ministry and higher salaried ones. Of course the small church may do in a sparsely settled country. But for the big cities that day is past."

The comment of The Advocate is:

"This view has an important truth. The great city should have a great church, a great impressive church building in keeping with the public buildings of the city. On the contrary the only way to have any church, large or small, is to begin. Organize in a small way if we must, in a large way if we can, but by all means begin and grow into a large church as soon as possible. Dr. Aked acts on that principle and acts wisely. He would like to build a \$500,000 church on the present site but he cannot do it. In due time his congregation will grow. The problem is to do what we can and not what we would.

"It is also true that the ministry is poorly paid but we

fear that if it were not for the ministers in the smaller churches the larger churches would soon be impossible. We doubt the philosophy underlying the above quotation. The propagation of the Christian faith is not a simple matter, not a financial matter purely. The question, sad as it may be, is a question of self-sacrifice. Somebody must give his life. He that saveth his life shall lose it. He that loseth his life shall save it. Of course we know that such a statement can be pressed beyond its proper meaning but at the same time it is the working principle of the church."

A PLEA FOR OUR SAN FRANCISCO MINISTER'S MEETING.

W. C. P.

I am strongly moved to make this plea, but am embarrassed in doing it by the fear that some of the faithful attendants who have noted my frequent absences may say in their hearts, "Physician heal thyself." To forestall this, let me say that I am never absent when it is possible for me to get there. But often my appointments for Sunday are at such a distance that I cannot reach San Francisco as early as 11 o'clock. I say "never" and perhaps the expression will be more emphatic if I add that I remember just one exception to this statement in the last quarter of a century. It has been with me a matter of more sacred duty, than even attendance at church, for I remember at least two instances of my remaining at home on a Sunday evening, during the period above mentioned.

Why have I felt this to be such a sacred duty? Because in no other one of all the developments of the Fellowship of the Churches do I find that Fellowship more clearly expressed, or exercised to better practical advantage. Often I have felt that I could not spare the time; often it has been to me quite a relief when the meeting has been adjourned for two weeks, to find myself with an extra hour and a half at my disposal on Monday, but nothing could loosen the grip which this meeting has had on my conscience and on my heart. This may be explained, perhaps, by the fact that I remember well the years when we held no such meeting. I remember how lonely I often felt, because my pastoral work in the Third Church was so little in touch with that in either of the other churches of our order. I remember a sense of guilt, as though somehow I must have been remiss in duty, because I saw my brethren so seldom and knew virtually nothing about their work.

The other pastors had a like feeling I am sure, for when Dr. Stone invited the other three in what he called our "Quadrilateral" to take dinner and spend a Saturday evening at his house, the invitation was gladly accepted, and when he further proposed that we should meet in this way at each other's homes once each month we all eagerly responded. This lasted I think, about one year and left treasures, I am sure, in all our memories, but it was not enough. The fellowship ought to reach outside the city and ought to be more frequent. And so when I proposed the organization of a Congregational Club, not patterned on the original in Boston, but holding weekly meetings on Mondays, the proposal had immediate acceptance. It was not composed of pastors only but of laymen also, and its first chairman was Deacon Bigelow of the First Church in Oakland, and if my memory serves me right he was re-

lected and thus did duty a full year.

At length, when there came to be a desire for a Congregational Club after the original pattern, we surrendered this name and took that of "The Monday Club." At length, after Dr. Adams became pastor of the First Church, the name was changed again at his request to that which it now bears; "The ministers' meeting" and ministers alone became eligible to membership,—a limitation to which I assented rather than consented.

Whatever the name it bore, the meeting has been kept up now for more than forty years, and the blessing which has come from it in bringing to pass mutual acquaintance, mutual helpfulness, warm brotherly love, can never be measured, and can be appreciated only by those who, like myself, can remember how ill we fared in fraternal fellowship in the years when no such meeting was held.

It could not have been such a blessing, had it not been that those whose abilities and whose position made them leaders, unofficial but real, were constant and faithful not only in attendance but in sharing with the rest of us, the labor involved. Dr. Stone was never absent if he could possibly be there. And he entered the room on the minute, never too early too late. He refused no duty imposed upon him not only when elected as chairman but even when put to the task, in his turn, as secretary. Drs. Benton and Moor were invariably present and like Dr. Stone gave us, on call, their best. Dr. Adams was scarcely ever absent and whether in reports concerning his work, or in response to papers presented, or in papers presented by himself, he was always I need not say, suggestive and informing.

From the beginning it was understood that time limits were essential to the usefulness of the sessions. Brethren coming at eleven with just one hour and fifteen minutes to spare, were sure of adjournment at 12:15. Consequently reports from the churches were held strictly to their three minute limit; the paper to its twenty minutes; the responses again to three. A great deal can be packed into three minutes if you know that you cannot have thirty seconds more. Our meetings therefore were almost always sprightly and rewarding and no one needed to stay away on account of engagements, provided he could keep those seventy-five minutes sacred to our fellowship. Of course this was not always possible, but the attendance was always good.

I suggest that these regulations as to beginning and closing and as to time-limits along the way, be again respected and rigidly observed. And I appeal to brethren to think of the meeting not as a luxury to be enjoyed when convenient, but as an instrument for the maintenance of all that is precious to us in the fellowship of the churches, second in importance to no other. Such it used to be. Such, if it is not now, it may be made to be again.

COMMENCEMENT AT WHITMAN COLLEGE.

Commencement at Whitman College was rendered jubilant by the success of the business men of Walla Walla in raising \$215,000 to clear off the accumulated indebtedness for campus, buildings, equipment, apparatus, etc. Bankable notes, securities and cash were given by over seven hundred different persons of the Walla Walla Valley, enabling the college to pay off all of its obligations and to proceed vigorously with the completion of its million dollar fund.

Commencement was the best attended and most joyous since the founding of the college.

The honorary degree of Doctor of Divinity was conferred upon Reverend Herbert Henry Gowen, Rector of Trinity Parish Church, Seattle, Wash.; Collegi Sancti Augustini baccalaureus, evangelii minister, humanioris litteraturae studiosissimus, philosophiae eruditissimus, amator doctrinae qui multos discipulos ad veritatem adduxit.

A memorial service in honor of Dr. D. K. Pearsons was held in the College Chapel on Sunday evening, June 16, resolutions being presented by students, faculty, and trustees and addresses being given by Reverend R. C. Brooks, D. D., ex-Governor Miles C. Moore, and President Penrose.

Among the Churches.

Pescadero.—Three persons were received into membership at the recent communion service.

Martinez.—At a special communion service held in June 3 persons were received into membership on confession of faith. On the last Sunday in June 4 children were baptized. The pastor and his family will spend their vacation during the month of July, at Half Moon Bay.

Oakland, Plymouth.—The pastor will leave next Monday for Glen Alpine, in the Lake Tahoe country for his vacation. The following Sunday the pulpit will be occupied by the Rev. B. Gould of Fresno; the three succeeding Sundays by the Rev. A. W. Hare of Los Angeles.

San Francisco, First.—Dr. Aked has gone on a two week's fishing excursion in the Kern River country. On the 7th of July the pulpit will be occupied by the Rev. George Lawton of Mission Congregational Church; on the 14th by the Rev. Fletcher Cook, rector of the Episcopal Church of Marysville. Dr. Aked will be in the pulpit Sunday July 21. Then he will be away for five weeks, and the pulpit will be occupied by the Rev. Robert Walker of New York City who has been called to the Green Street work.

Grass Valley.—Word is received from Rochester, Minn., that Mrs. Sargent is recovering, after an operation; and Mr. Sargent expects to be back in his station some time in August. Under the leadership of Mr. Marshall Dawson, acting minister, the church is taking an active part in the civic and moral issues of the day. The town has been compelled to take notice of his demand that the liquor interests should be curbed in their encroachment upon the community's recreation park, and their hold on the city's politics.

Los Angeles, Pilgrim.—At the communion the last Sunday in June fifteen people were received into the church, including five entire families. Nearly one-half of the number came by letter from Methodist churches. Forty-one have been received since the first of the year, and 116 in the fifteen months of the present pastorate. The church has overhauled its finances and by means of an every member canvass accomplished in one week, come to

self-support. \$1.25 per month, per member, was set as the goal for average contributions and this figure was more than reached. By the use of the duplex envelopes the church has for some months been raising about \$35 per month for benevolences, sixty per cent of the members being systematic contributors to the regular church benevolences and meeting some additional demands of a more local nature. This sum is entirely made up of small amounts, no one giving over twenty-five cents a week. Congregations have been growing steadily in size showing a gain for last month over the corresponding month last year of 47 per cent. The seating capacity of the church has been reached or exceeded three times in the last three months and the indications are that the auditorium will have to be enlarged before the first of the year. The last two Sundays in June the pastor took the names of twenty-two new families represented for the first time in church or Sunday-school, or both. A series of addresses on California history is planned for the Sunday evenings in July, under the title, "Religious Epochs of California."

PACIFIC COAST IN BRIEF.

The Rev. Edgar R. Fuller of Bakersfield has been enjoying the beauties of Yosemite.

The Rev. M. W. Meserve, pastor at Fields Landing and Falk is spending his vacation in the San Francisco region.

The Rev. H. V. Rominger, several years ago a California pastor, resigned recently the pastorate at Underwood, Washington.

Professor Bade of Pacific Theological Seminary is with the Sierra Club on its tramp in the Kern River country and on its climb up Mt. Whitney.

The Rev. Sydney Strong of Seattle has announced the marriage of his daughter, Ruth Tracy, to Mr. Charles Howard Niederhauser of Seattle.

"The best equipped Protestant church on the Pacific Coast," is what competent judges say of the new building of Plymouth Church, Seattle.

Secretary Hinman of the American Missionary Association, accompanied by wife and sister, is camping in Yosemite valley, near Yosemite village.

The Rev. Dr. Cull and Mrs. Cull of the Richmond Congregational Church, San Francisco, will spend the month of July at Camp Meeker in Sonoma county.

Alice E. Cragan, daughter of the Rev. Charles C. Cragin, passed into the other life from the family home near Campbell on the 16th of June, aged 37 years.

The annual meeting of the Northern California Congregational Conference will be held in Pacific Grove this year, beginning the third Tuesday of October.

Pilgrim Church, Seattle has appointed a committee of sixteen whose duty it will be to recommend some one for the pastorate, to succeed Dr. Edward Lincoln Smith.

The Rev. Hetta F. Douglas has been called from the pastorate at Little Shasta to Hydesville and Rohnerville, and has entered on the work in the Humboldt county field.

Word comes from Eureka of new electric light fixtures in the church building and of renovations and minor improvements which add much to the attractiveness of the edifice.

The Washington Congregational Conference will hold its next annual meeting in Spokane the first week in October. It will be entertained by Westminster and Pilgrim churches.

The Rev. C. L. Mears of Alameda went East last week accompanied by Mrs. Mears. They will spend a few weeks in Minnesota; and later Mr. Mears will go to Chicago for a few days.

At the recent meeting in Spokane of the Washington State Conference of Charities, the Rev. Dr. Sydney Strong of Seattle was elected president. He succeeds Mayor Cotterill of Seattle.

Pomona College graduated a class of fifty this year. The enrollment for the year was 404. The first class was graduated in 1894, at which time the total number of college students was 47.

The Rev. H. F. Burgess of Sunnyside, Washington, prints an attractive little calendar each week on a small hand press, without cost to the church. It takes about a half day's time, but he finds that it pays.

The pulpit of the Congregational Church at San Jose was occupied the last two Sundays in June by the Rev. Harold Tuttle, director of religious education in the First Congregational Church of Los Angeles.

The last number of the Washington Congregational quarterly says of the Rev. Dr. Raymond C. Brooks of Walla Walla: "He is doing a work so broad and so far-reaching that its boundaries are not easily discernible."

The Rev. Joseph K. Greene of Constantinople, concerning whose fine address in Denver W. N. Burr wrote in the last number of The Pacific, will occupy the pulpit of the First Congregational Church of Berkeley next Sunday morning.

The Rev. E. D. Weage, formerly a California pastor, entered on his eleventh year as pastor of Columbia Congregational Church, Seattle. Ten years ago the Congregational church was the only one in that part of Seattle. Now there are twelve.

Governor Frear of Hawaii who has been in this part of the national domain for a few weeks on official business and as a delegate to the Republican convention in Chicago has been at the home of his father, the Rev. Walter Frear of Oakland, for a few days.

Dean Norton of Pomona College who is spending his vacation in this part of California will occupy the pulpit of the First Congregational Church of Berkeley Sunday July the 15th, in the morning. Dr. Norton has been with Pomona since its inception in 1888.

Arrangements have been made for an exchange of pulpits during August and the first two Sundays in September by the Rev. Dr. Goodspeed of the First Presbyterian Church of Oakland and the Rev. Dr. Doremus Scudder of the Central Union Church of Honolulu.

A Congregational pastor has been engaged for Walla Walla County, Washington, the Rev. V. P. Welch. He will have charge of six churches in that county, and will be aided by volunteers from the First Congregational Church of Walla Walla of which Dr. R. C. Brooks is pastor.

The pulpit of Pilgrim Church, Oakland, was occupied last Sunday by the Rev. W. O. Wark formerly of Bellingham, Washington, but who for the last two years has had charge on the Pacific coast of the Dunning foreign travel bureau, with headquarters for some time in San Francisco. Mr. Wark will be with the church next Sunday also.

The Rev. Dr. Brooks of Walla Walla, Washington, gave several addresses at Gerhardt Park near Portland the last week. About the middle of this month he will go to Los Angeles for a visit with his father and other relatives there. Mrs. Brooks will spend several weeks this summer in the mountains of Washington and Idaho with friends.

Professor Graham Taylor of Chicago will be one of the speakers at the International Interdenominational Conference to be held the latter part of the month at the Chautauqua grounds on Bainbridge Island near Seattle. Dr. Alexander McEwan of Scotland is on the program. The conference will consider present day church and ministerial problems.

The Green Lake Congregational Church of Seattle celebrated its fifteenth anniversary on Sunday June 23. It being the twentieth anniversary of the ordination of Rev. Charles F. Clarke he spoke on "Twenty Years in the Ministry." At the evening service Dr. Temple of Edgewater Church spoke on "The Supreme Business of the Church." The Rev. Dr. Samuel Greene, who for a quarter of a century was the Washington representative of the Congregational Sunday School and Publishing Society and who organized many of the schools out of which have sprung strong churches, was present and had part in the service. The Rev. A. Judson Bailey, former Home Missionary Superintendent, also participated.

The annual address before the Christian Associations of Pomona College was given this year by the Rev. Dr. Meredith of Pasadena. At that service a hymn was sung and prayer offered in remembrance of the representatives of Pomona in foreign lands: Charles Luther Boynton, '01, Shanghai, China; Willis Wishard McLan, '01, Mexico City, Mexico; Nina Ellen Rice, '03, Sivas, Turkey-in-Asia; Ernest Marshall Johnstone, '03, Tian Fu, China; Charles Howard Ross, '04, Sendai, Japan; Sadie Twining Ross, ex-'07, Sendai, Japan; Ruth Beckwith Bullock, '07, Nanking, China; Marjorie Mason Judson, '08, Peking, China. The following named persons are also under appointment: Cass Arthur Reed, '06, to Smyrna, Turkey; Jean Loomis, '97, to China; Gladys Ruth Stephenson, '11, to Foo Chow, China.

The First Congregational Church of Los Angeles announces a "Vacation Religious Day School," from July 8th to the 19th. The aim is to increase the interest of every pupil in the work of his own class and to strengthen his loyalty to his own school. We quote from the prospectus: "To add the equivalent of a year of Sunday School is worth while; but that is not the chief value. To associate the pleasure and value of physical training and spontaneous play; the mental enlargement and moral

THE PACIFIC

quickenings of wisely guided Bible study; and the deepening of reverence and strengthening of loyalty to ones highest self and the Ideal man; and to have these adapted to the stage of development of each pupil, will be of untold value in character building. Every pupil will leave with a better impression of Bible study. Every teacher will receive a higher ideal as to the possibilities of Sunday-school work. The school will be superintended by the Rev. Harold S. Tuttle.

The Rev. S. C. Patterson and Mrs. Patterson of the North Berkeley Congregational Church are having a restful vacation at the sanitarium at St. Helena. This leads us to ask whether the vacations which some people take really rest them? Professor Frederic Schiller Lee of Columbia University who is called an expert on fatigue, says that they do not—that physical effort will not recuperate the weary brain. A New York reporter who interviewed him recently writes that Professor Lee's statements exploded some of his beliefs,—beliefs which he thinks are general. And he goes on to say: "It seems that science has emphatically demonstrated that hard physical work does not rest the brain, but wearies it; that hard mental work exhausts the body even as it does the brain." After a scientific statement to this effect the interviewer asked: "Then the financier, wearied by his day in Wall Street, the lawyer tired by his day in court, the teacher exhausted by a long school session, will not find recuperation through intense physical activity?" To which the Professor replied: "They will on the contrary add to their weariness by it." To the question, "What, then, do such people need when their vacation time arrives? the answer was, "Rest, real rest of mind and body." Professor Lee is quoted further: "In an experiment upon himself, Dr. Maggiora of Turin found that the flexor muscles of his middle finger, upon being stimulated by an electric current applied directly to them, were capable of lifting a certain weight fifty-three times before temporary exhaustion set in. Soon after the completion of this test he entered the classroom and devoted the subsequent three and one-half hours to the oral examination of students, a task which was exceedingly difficult, for he was then a teacher of little experience. Immediately after the examination he tested his lifting power again and found his muscles capable of making only twelve contractions. This seems to dispose of the theory probably generally accepted by laymen that the best means of recuperating after a day of hard mental labor is through the performance of hard physical labor. A temporary change of occupation may, indeed, be of great benefit by relieving an exhausted organ and an exhausted focus of attention; but physiology tells us that a tired brain means a tired body, and that with the brain fagged there is nothing culpable in a desire not only for mental but physical rest."

RELIGION AND THE LIFE OF TODAY.

At the summer school of the University of Washington now in session in Seattle, the Rev. H. C. Mason of the University Congregational Church is giving a series of addresses on "Religion and the Life of Today." Topics are: Religion—the Great Human Interest; The Place of Worship in Life; The Struggle Toward the Light—a study in Comparative Religion; The Bible, Its Meaning and Ministry; Christianity's Method, Conquest by Service; The Kingdom of God; The Present Day Emphasis in Religion;

The Task of the Church; The Burden of Culture; Our Friend—the Enemy; The New Crusaders; My King and I, and the Holy Land; The Sword of Damocles—a study in Immortality.

OREGON LETTER.

By George H. Himes.

The sad news was recently received of the death of Mrs. Caroline Clapp, widow of Rev. T. Eaton Clapp, D.D., who was pastor of the First Congregational Church of this city from April 27, 1886, to February 1st, 1894. The date of her death as June 18th, in Brooklyn, N. Y. Mrs. Clapp was a lovely character and greatly beloved by all who knew her.

The annual Missionary Rally of the Oregon Branch of the Woman's Board of the Pacific and the Oregon Woman's Home Missionary Union of the Congregational churches of Oregon was held in the parlors of the Sunnyside Church of this city last Wednesday. The attendance was large and the program most interesting. The Oregon Branch of the W. B. M. P. voted to raise \$1,300 for the next year, and the Woman's H. M. U. voted to raise \$2,000, an advance of \$500 over the past year. Plans were made for aggressive work for the coming year by both organizations.

Rev. Luther R. Dyott, D.D., of the First Church, closed a remarkable series of sermons this evening, the topics of which have been as follows: Right Thinking; Bound to Deliver the Goods, though Handicapped; Right Thinking and Health: Does Any One Have to Be Ill?; Right Thinking and the Constructive Life; Building in the Night: What Can Take Place During Sleep?; Right Thinking and Efficiency in Education.

In the presentation of all these subjects the central thought has been "Right Thinking and Efficiency," with Jesus Christ as the dominant figure in all phases of human activity.

During recent months many of the pernicious "road houses," made possible largely by the unscrupulous autoist, have been notably brazen-faced in exploiting their wares, and wrecking the lives of young men and women who have been tempted, and the legal authorities have been seemingly lax in enforcing the laws governing such cases. The fearful evil has become so great that Governor West has determined to take the matter of enforcing the law in his own hands. Hence a few days ago he issued an ultimatum to these violators of the law, substantially to this effect, "To get out of the business at once, or be put out at the hands of the State militia," if need be.

The stand Governor West has taken deserves the support of every good citizen.

June 30, 1912.

THE QUARTERLY MEETING OF THE WOMAN'S HOME MISSIONARY UNION.

The meeting of the Woman's Home Missionary Union at Piedmont Park on June 20th was a most delightful and successful affair, for the attendance was good, and the weather favorable for a picnic day.

After the signing of a hymn, Mrs. Perkins, who presided, read selections from the Bible, drawing lessons from the trees, a most appropriate theme for the out-door meeting where the murmuring of the trees made an accompaniment to the exercises; and a prayer was offered.

The secretary's report was read and approved. The

corresponding secretary's report included interesting accounts from letters from our missionaries in Cubero, N. M., Grand View, Tenn., and San Francisco. Mrs. W. H. Scudder reported for Sonoma Co., giving an encouraging outlook, and speaking of the plan of using lantern slides in the different churches. Mrs. Goodsell, in speaking of the box work, said the two main branches of our work were for the Indians and the ministerial relief, Mr. Rathbone superintending the box work for home missionaries and their families.

Mrs. Piper's report for the Cradle Roll showed the need of a spiritual influence with the children. The treasurer's report was read and accepted. The report of the committee on constitution was given by Mrs. Geo. C. Adams, who read the changes contemplated. This matter will come up for final action at the annual meeting in September. After referring to the campaign for the awakening of interest in home missions to be held in November, there was an adjournment for lunch.

The afternoon session at which Mrs. Tenney presided, was in charge of the auxiliary of the First Church, Oakland. Miss Harriet Merriam led the devotional service which included singing, prayer by Rev. Herbert A. Jump, and the reading of Henry Van Dyke's poem, "God of the Open Air."

A few pleasant words of greeting to the W. H. M. U. were given by Mrs. Tenney.

An address on "The Missionary Redemption of the Church," which was given by Rev. G. D. Yoakum, was interesting and gave food for thought. He said the trouble is not with the scholars, or lack of education in the church. It is that the great mass will not come to church, and the only way the church can redeem itself is by going into hostile and ignorant places with the gospel. He advocated more able and better paid men in the home missionary fields.

Rev. Augustin Jones gave a most interesting talk on his recent trip through the Orient. He showed that from the beginning of the Manchu dynasty to the present time the great need of the Chinese is a knowledge of the fatherhood of God, and the brotherhood of man, and in giving the gospel to them the lines of sect and nationality should be lost sight of. When he spoke of a Chinaman as saying that he belonged to the Church of England of China, and an Indian who declared himself to be a Scotch Presbyterian there was humour enough to call forth a laugh, but there is something serious in the thought, too.

Altogether it was a delightful day, and after the close of the sessions several expressed the hope that another day might be spent in the same place.

MARY M. BELL, Rec. Sec.

A FAIRY LAKE PAGEANT.

A fairy lake, viewed from the decks of a huge phantom ship, erected on a grass-grown island in San Lorenzo River, this is to be the scene of the great water pageant and carnival at Santa Cruz, starting on July 20th and lasting an entire week. Hundreds of workmen, under the direct personal management of Mr. Fred Swanton, are gradually transforming the sandy flats just south of Hotel Casa del Rey into a veritable fairyland, soon to be peopled with strange and wonderful gnomes, genii and pixies and guarded by a fleet of mystic water craft, each vessel of which

will remind you of Shakespeare's "Midsummer Night's Dream."

It is a bold idea of Manager Swanton's and one that will not soon be forgotten by those who are fortunate enough to witness the festival. It contemplates the damming of the San Lorenzo River, a stones-throw from where it joins the mighty Pacific, in order to create a charming lake; the decoration of the southern banks of that river until it shall resemble Arcady; the construction, on an island, of a huge amphitheatre in the shape of a Spanish Galleon, capable of seating four thousand persons; and then a nightly parade of gorgeous floats and boats, filled with singing and dancing girls, robust steersmen and soldiers and happy children. Rome, in its days of splendor, never conceived anything more entrancing.

And then, to be sure, there will be the hundred daylight diversions for the visitor,—the yacht, motor-boat, shell, swimming and hydroplane races; the airships encircling the lofty blue; the bathing, fishing, dancing, riding and skylarking on the mile-long board walk. More than fifty great white birds, belonging to the Corinthians and other yachtsmen, will be in the harbor; an equal number of motor-boats; a pair of Uncle Sam's cruisers and two of his submarines; an even dozen of the world's famous swimmers, under the direction of Sidney Cavill; and to crown it all, thousands of dollars worth of fireworks, which will illuminate the sky at the close of each evenings entertainment.

In the preparation of his program, Manager Swanton has been aided materially by Commodore Conney, of the Corinthians, and ex-Commodore Hogg, each of whom has taken a keen interest in the carnival. The railroad company is offering exceptionally low fares for the week and the hotels and cottage cities of Santa Cruz have pledged themselves to make no advance over their regular rates. Altogether, "water week" at Santa Cruz should be the biggest thing ever attempted on the Pacific Coast and Manager Swanton is to be congratulated upon involving such a meritorious entertainment.

The Home.

A broken song—it had dropped apart
Just as it left the singer's heart,
And was never whispered upon the air,
Only breathed into the vague "somewhere."

A broken prayer—only half said
By a tired child at its trundle bed;
While asking Jesus his soul to keep,
With parted lips he fell fast asleep.

A broken life—hardly told
When it dropped the burden it could not hold—
Of these lives and songs and prayers half done,
God gathers the fragments every one.

—Anna J. Grannis.

ESSENTIALS IN HOME LIFE.

In home life contentment is an essential to daily comfort. One discontented person in the house creates an atmosphere fatal to tranquillity. Cut the coat according to

the cloth, live within the income, and have a margin. If there is no certain income, and a constant struggle with small means insufficient for the needs of the family must be waged, it may be in that case hard to be contented. Let the tried and tempted one lean with all possible weight on the promises of God. We have the word of the Scriptures for it that "sufficient unto the day is the evil thereof." When discouraged and overburdened repeat this little verse:

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.

Or else be comforted with the sweet thought in another hymn:

I know not the way I am going,
But well do I know my Guide.
With a childlike faith I take the hand
Of the mighty Friend at my side.

Strive for contentment and never permit circumstances to crush you, deprive you of health and of good cheer. It is always better farther on. It's the long lane that has no turning. "God's in his heaven, all's right with the world." This means not only with the big world outside the door, but with the little world within the home and the world of the individual soul.

Another essential for success in home life is common sense. There are people endowed with every quality that is desirable except this. In consequence, they give wrong impressions of themselves and others. They blunder and make mistakes and get into false positions. The effect upon their daily life is disastrous. When the housekeeper omits salt from the food she is cooking, the addition of that condiment when the food is on the table is not entirely satisfactory. Salt should be added in the process of cooking. Common sense is like salt; it adds the right flavor. Also it shows people the true perspective.

Allied to common sense very closely is tact. This is sometimes confused with insincerity. The two qualities are not related to one another. Tact simply means touch, and the tactful person feels with other in quick sympathy, and is not apt to hurt a friend by saying or doing the wrong thing. We should be tactful in our management of children. The tactful mother never needlessly provokes an issue, and if she has the loving ingenuity with which she should be gifted, her little ones will obey her without conflict and fuss. Some mothers make one think of a builder who would leave the scaffolding in plain sight after completing the house. Their discipline is forever in evidence, and they are so fearful that their children will fail to do them credit that they are on the watch for misdemeanors, when, instead, they ought to be on the watch for good conduct deserving praise.

A third and very important essential in successful home life is an even temper. If it be possible to teach a fiery thoroughbred to understand the meaning of the rein, it should be possible, too, for each of us to hold temperament in check, and subdue the tendency to anger and injustice. Ill-tempered and aggressive wives and husbands, fathers and mothers, transform home into a penitential abode

where nothing flourishes except ill weeds, and flowers do not thrive.

To drop metaphor and speak in literal terms, an essential of home happiness is amiability, and this should be diffused through the entire family. As for the children, their tendency to quarrel and dispute, if it exist, should be firmly repressed.

There is an old church in New Jersey which, during the Revolutionary War, was the scene of a well-contested fight between the Americans and the British. The former were entrenched in the building and fired from the windows. The latter were well provided with weapons and made a stubborn offensive attack. At a certain crisis in the battle the guns of the besieged needed packing, and the parson, stanch soldier that he was in the church militant, led his people in tearing the leaves from the hymn-books, saying boldly, "Give 'em Watts, boys! Give 'em Watts!" In quite another sense, when Satan's skirmishers venture into the precincts of the nursery, the wise mother may give her children Watts, or perhaps not Isaac Watts, but Jane Taylor, who must have lived about the same period.

When the grandmothers were little children, they were not only taught their prayers, but were told to

Let dogs delight to bark and bite,
For 'tis their nature to;
Let bears and lions growl and fight,
For God hath made them so.
But, children, you should never let
Your angry passions rise;
Your little hands were never made
To tear each other's eyes.

THE LITTLE, TIRED MOTHERS.

They seem so tiny in this vast
Old world we strive in daily;
They see the busy folks rush past,
With none to wave them gayly;
But theirs the courage proud and high
The wondrous strength that smothers
The sob that's tangled with a sigh—
Oh, little, tired mothers.

They send their brood off, one by one,
To mingle with earth's toilers,
To wrestle with, from sun to sun,
The builders and the spollers;
Their hopes are in that long defile
Of toiling, dust-grimed brothers,
And always do they try to smile,
These little, tired mothers.

They see their hopes turn ashes and
Their toll go unrewarded,
But in the wreck of hopes long planned
Their victory is recorded;
Smiling they go unto the grave,
Nor bare their woes to others;
They are the only true and brave,
Those little, tired mothers!

Sermons of Dr. William Horace Day:
"STUDY"

and
"GOD or MONEY"
10c per copy.

Address First Congregational Church,
841 So. Hope St., Los Angeles,
or

Call at Sadler's Book Store,
2255 Telegraph Ave., Berkeley.

MILLS COLLEGE.

Only Woman's College on Pacific Coast.

Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped laboratories, modern gymnasium. Provision for out-door life and amusements. Christian influences, non-sectarian. Courses so arranged that students may enter either semester. Semesters open in August and January. President Luella Clay Carson, A.M., Litt.D., LL.D. For catalogue address Registrar, Mills College P. O., California.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards
and Fine Equipment, in an
Ideal Location.

For catalogue and illustrated pamphlet,

Address, THE SECRETARY.

PACIFIC THEOLOGICAL SEMINARY

—Located at—

Berkeley, Seat of the University of
California.

Curriculum modern, thorough, practical.
Valuable University advantages free.
Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Year opens August 20, 1912. Address President,
C. S. NASH, D.D.

Free Kindergarten Normal School

of the
Golden Gate Kindergarten Association
Accredited by the State Board of
Education.

Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.

Address: 1617 California St., Room 7
San Francisco, Cal.

Telephone Franklin 2827

Yosemite National Park

THE OUTING-PLACE OF CALIFORNIA

Snow-Capped Mountains Mirror Lakes and Happy Isles
Thundering Waterfalls Massive Walls and Domes

A GALAXY UNSURPASSED

A Smooth, Dustless, Well Sprinkled Road into the Valley

The waterfalls are booming full. Conditions in the Valley were never better than this season. Surrounding mountain peaks and watersheds are covered with late snows which insures a lasting flow of water.

Why visit the commonplace resort, when the sublime and the beautiful beckon you. Cost of this trip is now reduced to popular prices. Four excellent camps offer the visitor the most pleasing entertainment.

CAMP CURRY
CAMP LOST ARROW

CAMP AWAHANEE
SENTINEL HOTEL

Each is charmingly and picturesquely situated on the floor of the valley, surrounded by the masterpieces of Nature.

It is now a quick, comfortable trip into the Valley. For full information or descriptive folder, address your camp or hotel in Yosemite, any ticket office or information bureau in California, or

Yosemetie Valley Railroad Co.

Merced, Cal.

Santa Cruz

"The Atlantic City of the Pacific Coast"

Is planning a

WONDERFUL WATER-PAGEANT

For the following dates:

JULY 20th TO JULY 28th, INCLUSIVE

Yacht Regattas—Motor Boat Races—Review of American Battleships—Parade of Decorated Water Floats—Swimming and Rowing Contests—Surf-Bathing—Dancing—Golf—Tennis—Fire-works.

DON'T MISS THE FUN

Regular Rates at new Hotel Casa del Rey

Special low ticket fares

ASK OUR AGENTS

Southern Pacific

Flood Building Palace Hotel Market Street Ferry Station

Third and Townsend Street Station

SAN FRANCISCO

Broadway and Thirteenth Street

OAKLAND